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The Christian Socialist

The Golden Rule Against the Rule of Gold

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington as a TRADE MARK of the Co-O[illegible] Printing Company

Ninth Year. No. 15 CHICAGO, ILLINOIS, THURSDAY, APRIL 11, 1912 S[illegible]y, $1.00 Per Year

Milwaukee Socialists Gain and Lose

Increase Their Vote Nearly 3,000 But Lose the City to the Combined Forces of Graft and Ignorance

In a three cornered fight two years ago the Socialists captured the City of Milwaukee with a vote of 27,500 against an aggregate vote of about 31,000 divided between the two old parties. This year the old parties fused and supported one ticket. The campaign was terrific. Greed, Superstition and Ignorance arrayed themselves against Progress. 88,000 people registered and about 80,000 voted. The combined anti-Socialist votes as counted amounted to upwards of 43,000 while the Socialist vote rose to 30,200. Thus they gained and lost. Like the German Socialist at the general election a few years ago, who gained 249,000 votes yet lost 31 seats in the Reichstag, but who lately polled a still larger vote and elected 110 members of the Reichstag, the Socialists of Milwaukee, grieved at the loss of the city, but inspired by their increased vote, have already begun the campaign for the next term. When a city is carried by the Socialists with a mere plurality over several opposing parties, the opposition is sure to unite and defeat them; but when the Socialists carry a city by a majority they never lose it again. They make good.

At Flint, Mich., also, the Socialists were beaten by the combined opposition. Everywhere the first general victory of the Socialists is marked by the fact that the capitalist parties have recognized the presence and bigness of the Socialist issue by ignoring their petty differences to unite against Socialism. Socialism is the issue in American politics henceforth.

The Socialist gain at Milwaukee was really much larger than appears in the mere statement of the vote; for two years ago the people were so disgusted with the notoriously corrupt administrations that had cursed Milwaukee for many years that thousands of non-Socialists voted the Socialist ticket as a protest and many thousands of the voters stayed at home. This year the capitalist candidates were forced to run upon a reform platform; the best candidates they could find were nominated; all capitalist forces were united; the Catholic church used its whole power; the bushes were shaken and all votes dragged out, and the full flood of vituperation and falsehood against Socialism was let loose. In the face of all this storm the Socialists gained nearly 3,000 votes. Not only this, but doubtless thousands of "mere reformers" who voted the Socialist ticket two years ago went back to the "reform" fusion ticket, while the splendid administration of the Socialists and their heroic campaign won enough real Socialist votes to fill the place of these retreaters and pile the Socialist ballots higher than ever. That the lines held firm and the army was recruited in the midst of a battle so fierce marks a real Socialist triumph in Milwaukee and the sure prophecy of a speedy and permanent capture of the city by a full majority vote.

"Though beaten back in many a fray
Yet greater strength we borrow;
And where our vanguard rests today
Our rear shall rest tomorrow."

OTHER SOCIALIST VICTORIES

At Peoria, Ill., the Socialists elected an alderman.

The first town in Arkansas to go Socialist was Hartford, where Peter Stewart was elected mayor.

Pearl, Ill., elected a Socialist Supervisor over a fusion ticket in opposition.

D. C. Oehler was elected mayor and W. E. Doan and C. P. Joseph, councilman at Hopkinton, Iowa. Large gains are reported from many Iowa towns.

At Eau Claire, Wis., W. H. Barnes, Socialist, is reported elected mayor.

Canton, Ill., elected four Socialist township officials out of six.

One alderman was elected by the Socialists at Sturgis, Mich.,

At Liberal, Mo., the Socialists swept the field against a fusion ticket getting a majority vote and electing a mayor and whole city ticket.

Dowagiac, Mich., gets its name in the papers again by electing six Socialist aldermen out of ten.

Belleville., Ill., elected 3 more Socialist aldermen, making four in all.

Kalamazoo, Mich., broke into the limelight by electing two Socialist aldermen.

THE STRANGER

By Thomally Holbech Anderson

'Twas Easter eve, day's garish noise had ceased, leaving the calm
That comes like breath from heaven folding the earth in peace,
And all was still, save as the sparrows chirped their evening lay.
It was the hour of vesper, and weary hearts now sought the place
Of prayer and song, and some came carelessly from homes of ease
Seeking with pride an old cathedral, while strangers from afar
Craved peace and rest within its walls. Through softly colored windows
Strayed beams of sunset hue, tangled mists of gold
Now carmine dulled to wine, trailing on sapphire seas.
From organ loft pealed strains of silver harps, trembling and sweet
Like zephyrs kissing summers' blushing rose. The priest
Spoke tenderly of one who died on Calvary that all might know
God's endless love through Him the Christ. And there were
Some who, penitent, had sweet assurance given and rejoiced.
But one alone and poorly clad sat quiet apart, his face
Was sad, eyes tender with the burden of a speechless woe
The music ceased, the throng was hastening home,
Scarcely a glance bestowed on him who held a hand for alms.
"This is the Father's house, receive me in His name whose praise ye sang,
If ye have aught to give, a weary pilgrim asks for bread."
No answer from that throng, save from a woman bent
With weight of many sins: "I have no gift for thee, an outcast
'Mong my sex, whom no one loves but Him who gave me peace this hour,
But for thy woe my heart doth bleed, shouldst thou see Him
'Ere I go he[illegible] Him 't was my heaviest burden
To refuse [illegible]" Thus spoke she and was lost to sight.
Only the pilgrim stayed, his eyes grew misty with unfathomed pain
The sexton kindly spoke: "The day is done, O stranger, and thou must find
Thine own abode, no one must here a shelter seek, 'tis but
The rules that I obey. The great and mighty come to worship here,
And 'ere tomorrow's sun doth gild the skies through this
Vast dome the trumpets shall proclaim the Risen Lord.
And kings shall breathe the air of lilies pure,
And candles glow with holy light while sanctus bells
Shall ring and tell the world of happy Easter morn"
The pilgrim rose, groping his way through night's fast gathering darkness
Reaching the open space where stars now shone and air was chill
The sexton followed: "Thy face is sad, hast thou wandered far?"
"No home have I, save as some kindly heart prepares me room;
No bread since last night's dew has touched my lips,
I've wandered o'er yon mountains, hast thou a place?
The God of Israel shall reward thy gift. I am faint with hunger friend."
"Mine own abode shall shelter thee, my bread divide will I.
Come, follow me up yonder hill, where waits my wife for me."
To homely fare the three sat down, but love was there
And simple hearts; the stranger lifted to heaven his voice
In prayer and praise, and they beheld a countenance
Divinely fair and voice far sweeter than cathedral chimes.
"No need of bread have I, but willing hearts to serve
The least of mine. Such is my Father's Kingdom.
To mine own house this night I came, not asking bread,
But love's sweet service, and hearts that feel a brother's woe.
But they knew me not, go tell them—I dwell not among
Those marble domes. Seek they my face, seek it where
Sorrow sits alone, where little children cry for mother love,
In dusty mart where flows the tide of human grief.
They wreathe with lilies fair my empty tomb and pour sweet incense
On the altar cloth, while I walk homeless on the open road.
But I must hasten—to thy journey's close no bread shall lack with thee
And in the Kingdom thou shalt have a place." Thus spoke He
And was gone. The night was still, trembling with holy joy the sexton said:
"And was it Him, the Master, and I knew Him not in that great throng?
But I must tell the wondrous news that Christ was here, me thought
'Twas but a brother-man we gave our scanty fare, nor knew—
That 'neath the pilgrim garb the King of Heaven was Himself our guest."

Where the "Referendum" was a Fraud

Cook County Clique Puts Over Another Foul Play in Carr Case

It is with deep regret that we must refer again to the unfortunate conduct of the Cook County Clique in connection with the Carr case. We have delayed this report until after the spring election in order that it might not be charged that it had injured the cause during the municipal campaign, and we would omit mention of it altogether except for the relentless fact that to conceal offenses against justice and honor only causes more such offenses. The record in this notable case must be finished.

After the Cook County Delegate Committee, following a "trial" with a packed jury, which was a travesty on justice, voted to expel Rev E. E. Carr from the Socialist Party **because of the exposure of Barnes, which finally drove Barnes from office.** Comrade Carr sent the following letter:

WHY CARR DID NOT APPEAL HIS CASE TO A COUNTY REFERENDUM

July 1, 1911.

Mr. James Larson,
County Secretary Socialist Party,
205 W. Washington St., Chicago, Ill.

Dear Comrade:—I am informed that the Seventh Ward branch passed a resolution asking that the report of the Committee concerning my case be delayed for 30 days pending an appeal to referendum. This resolution was introduced without my knowledge or consent.

I have decided not to appeal to the referendum for several reasons, among which are the following:

1. The issue upon which I was supposed to be judged has been so obscured by appeals to anti-religious prejudice that it would be extremely difficult, if not impossible, to carry a referendum on the real merits of the case in a membership so largely composed of anti-Christian people.

2. The chain of official "influence" is so complete and strong and is being used so unscrupulously that I have not means at present to break it and obtain a fair chance in a local referendum.

3. Owing to summer lecture dates and to my impoverished condition I have neither the time nor money necessary to furnish the literature for a successful campaign, especially among the foreign-speaking branches.

However, I shall stand as firmly for Socialism as ever, and expect to join the Socialist party again as soon as possible.

Fraternally,
E. E. Carr.

How It Happened

To this decision Comrade Carr firmly and wisely adhered, and when in the winter of 1911-12 certain comrades, suffering under the shame that had been fastened upon the Chicago movement by the notorious injustice against Carr, desired to bring his case to referendum, he would not consent and urgently advised them not to do it. But these comrades, still having more faith in the honor of the gentlemen who rule the party in Chicago than former (or subsequent) events would fairly warrant, determined to bring the Carr case to referendum and, if possible, remove the shame of his unjust expulsion from their beloved Chicago movement. Therefore, beginning with the (new) Ninth Ward Branch and the Scandinavian Branch No. 1, eleven ward branches petitioned to have the Carr case referred to the **whole party membership of Cook County.** This happened while Comrade Carr was in Kansas holding meetings, and the affair was over when he returned. He was thus helpless to prevent the referendum or to do anything whatever to win it.

Nevertheless certain comrades at Chicago did what they could in the circumstances to prevent the referendum from being a farce and a fraud.

When a matter is put to referendum before the people of a city by the old party politicians, **it is always possible to circularize all the voters.** Their names are exposed in the poll books and the city directory. Also, the newspapers are available for arguments for and against the proposed measure, and for news of the contest. **NOT SO WITH A SOCIALIST REFERENDUM IN COOK COUNTY WHEN THE OFFICIAL CLIQUE HAS DECIDED IN ADVANCE THAT IT MUST NOT CARRY.**

The friends of Comrade Carr were absolutely refused a chance to send a statement of his case to the members of the party in Cook County. First, the list of members was denied by the County Secretary; then by the County Executive Committee; then by the Cook County Delegate Body itself. And not only were Comrade Carr's supporters refused the list of party members, but their request to have a statement of his case and the arguments in his defense sent out by the officials themselves was also denied.

The official refusal to permit either side to have full access to the list of party members in a local while a party referendum is pending marks that referendum as AN ABSOLUTE FRAUD.

Publication Refused

The Chicago Daily Socialist, also, which has printed so many false statements concerning this case in its editorials and reports, utterly refused to print a statement in Carr's defense **even when it was offered pay for the space at regular advertising rates.** The Daily often appeals for financial aid on the plea that it needs money very badly; but apparently it does not need money badly enough to permit it giving a square deal to a referendum, even at the regular advertising rates!

It is customary to announce repeatedly a pending Chicago referendum in the Daily, but the Carr referendum was scarcely announced at all, if at all.

It is also customary for the referendum ballots to be sent to the members by mail, but this was not done, and we have learned of various wards where the letters addressed to the branch members through their branch secretaries were not read. Small wonder that in a stifled still-hunt like this **less than one-third of the members voted.** Probably the others did not know a referendum was going on.

Carr's Expulsion Confirmed

It reported the result showed only about 800 votes cast (out of about 3,000.) Of this very select and limited number a little over one-third favored Carr. So his expulsion was thus confirmed.

It is meet, however, that the defenders of the notorious Barnes should complete their criminal violations of party honor and custom by just such a high-handed outrage against decency and justice. This makes the record of the Barnes-Carr case one unbroken chain of corruption, falsehood, chicanery and treason to the party. **And the record must also be met.**

In the face of such unsocialistic, unjust and dishonest conduct on the part of the clique that now dominates the Chicago movement, is it strange that **THE SOCIALISTS OF CHICAGO REFUSE TO VOTE THE SOCIALIST TICKET** and that there are fewer Socialist votes cast in Chicago during recent years than there were eight years ago? No man can honestly declare that the millions of pieces of Socialist literature distributed in Chicago and the thousands of Socialist speeches delivered here since 1904 have made no Socialists! Yet here is the record:

THE CHICAGO VOTE

In the campaign of 1904 Chicago gave Debs a vote of over 45,000 (over 47,000 in Cook County). At the Judicial election in the fall the Socialist vote was about 28,000—very good for an off election, as compared with the presidential vote. At the city election six years ago John Collins received 23,000 votes for mayor—and no one will claim that "mere reformers" voted for Collins. This was the largest vote a Socialist candidate for mayor had ever received for mayor in Chicago, if not in any other American city, and we were all fairly satisfied. The candidate for mayor two years later, George Koop, one of the very best campaigners the party ever had, and so well thought of that he polled about 4,000 votes in the 27th Ward for alderman this Spring, received only 13,000 votes. And Debs, the same Debs, received only 18,000 votes for president in 1908, against 47,000 in 1904. And, after six years' hard work on the part of many comrades and after nearly five years of the Daily Socialist and the Lewis lectures, the vote last Spring was barely what it was six years ago, Collins receiving 23,000 votes for city treasurer last spring and Roderiguez receiving 24,000 for mayor. This spring the total vote for aldermen, after all the hullabaloo by press and platform, increased (?) from 24,000 for Roderiguez at the last election to 18,000, a loss of one-fourth in one year.

Boasting in such circumstances is worse than vain. Socialists all over America are asking with increased keenness of tone, "What's the matter with Chicago?" and those who dominate the Delegate Body here and conduct fraudulent referendums must answer. And the thousands of honest, loyal comrades of Cook County will have a little revolution of their own, all within the party, as soon as they learn the truth concerning the unwise and unjust management of the movement here. Too much blind "party loyalty" on the part of the comrades in general makes it easy for a few "leaders" to misguide the whole movement in any city.

RESOLUTION ADOPTED BY THE CHICAGO CHRISTIAN SOCIALIST FELLOWSHIP ON THE CARR REFERENDUM

The following was introduced by members of the ninth ward branch of the party at the Christian Socialist Fellowship meeting of March 7, 1911, and adopted without a dissenting vote:

Believing that the Socialist Party stands for integrity, justice, fair play and a free press, and

Believing that the fight for purity in the Socialist Party, inaugurated by Comrades Brower, Flaherty and Mother Jones, and carried on by Comrade E. E. Carr, was timely and necessary, and

Believing that the consequent expulsion of Comrade Carr was an unjust penalty for the performance of a duty,

We, the Christian Socialist Fellowship, members of the Socialist Party of Local Cook County, do hereby challenge the fairness of the recent so-called referendum on the Carr case for the following reasons:

1. Every man on trial should be given an opportunity to reach each voter with his defense.

2. No one can vote intelligently without the facts on both sides.

3. While the membership of Cook County has been reached through the Chicago Daily Socialist with misleading and distorted committee reports, and with a most unwarranted editorial broadside against Comrade Carr, the Daily's columns have been closed to the defense, either for communications or articles, even at advertising rates. Furthermore, the use of the County membership list was denied Comrade Carr in the late referendum by the Secretary of Cook County, by the County Executive Committee, and by the Delegate Committee. Hence, every opportunity to present the side of the defense to the county membership has been peremptorily refused.

Therefore, we desire to put on record our convictions that the nominal vote in this referendum can in no sense be considered the voice of a well-informed membership, and that the methods used in carrying on this referendum were unfair, unsocialistic and can only be productive of continued agitation until right and justice obtain and truth is victorious.

Chicago, March 7, 1912. Harry P. Moyer,
President.

TO THE MEMBERS OF LOCAL COOK COUNTY

The following is the matter which the Daily refused to print even at advertising rates. All the signers are prominent in the movement, three of them are on the present county ticket.

Chicago, Ill., Jan. 23, 1912.

Dear Comrades:—

As the Carr referendum, now being submitted to Local Cook County, is of national interest, it is highly important that, as members of this Local, we should act without prejudice and with due regard to all the facts in the case. To this end, we desire to call your attention to a few points which seem to us to deserve consideration.

1. COMRADE CARR'S MANY YEARS OF SERVICE FOR THE CAUSE OF SOCIALISM—HIS CONSTANT SACRIFICE OF TIME, MEANS AND POSITION.

No one who knows anything of Comrade Carr's work, in season and out, will ever doubt his loyalty to the highest interest of the Socialist Party, as he sees it.

2. HIS GREAT SUCCESS IN MAKING SOCIALISTS BOTH THROUGH THE NA-

TION-WIDE CIRCULATION OF HIS PAPER AND THROUGH HIS EXTENSIVE LECTURE WORK.

His chosen field of Socialist propaganda, bringing the principles of Socialism before the vast hosts of Christian people, is a most important one, as this field must be won before we can attain a national Socialist victory. For this work, with unfaltering purpose, and great personal sacrifice, he has built up a Socialist propaganda paper which thousands of comrades of every shade of belief are using with greater success, in this special field, than any other Socialist publication. This publication has been circulated by hundreds of thousands and today it has a larger circulation than ever before.

3. COMRADE CARR'S UNSWERVING DEVOTION TO THE SOCIALIST PARTY SINCE HIS EXPULSION HAS SEEMED TO US MOST COMMENDABLE.

Though his paper was without warrant and unjustly put under the ban, and he himself expelled for what seemed to him and to many other comrades the performance of a duty to the party, he has continued his labors of Marxian Socialism, both on the paper and in the lecture field with undiminished enthusiasm.

The decision of the National Committee to restore the Christian Socialist to the list of Socialist publications in the National Bulletin has now righted one wrong, and we believe the comrades of Local Cook County should, in all fairness and justice, restore Comrade Carr to membership in the Socialist Party—a step that is being demanded by comrades, locals and state organizations all over the country.

4. WHATEVER DIFFERENCE OF OPINION (AND THERE WAS HONEST DIFFERENCE) WE MAY HAVE HELD AS TO HIS TACTFULNESS, PRUDENCE, ETC. IN THIS controversy, the subsequent happenings have fully justified the demands he had made for investigation, and the changes which have now been brought about, will, we fully believe, greatly safeguard our cause in the future.

5. THE REAL ISSUE UNDERLYING THIS REFERENDUM IS THE FREEDOM OF THE PRESS.

The right to express an opinion—to criticise national officials who stand as representatives of the Socialist Party, the right to demand an investigation of official conduct as it affects party interests—these are the basic principles at stake in the Carr controversy.

To vote "YES" on this referendum is to deny these free-born privileges, to establish a press censorship, and curtail our natural rights.

(The referendum was: "Shall the Action of the Cook County Delegate Committee in Expulsion of E. E. Carr be sustained.)

By voting "NO," a wrong will be righted, a loyal, self-sacrificing comrade will be restored to Party membership, and a stigma will be removed that neither Local Cook County nor the Socialist Party can afford to carry through the campaign of 1912.

Fraternally,
Wm. A. Cunnea, Old 7th Ward
E. S. Winston, Old 7th Ward.
Anna K. Hurburd, Old 7th Ward.
Harvey P. Moyer, Old 7th Ward.
Robert Howe, Old 7th Ward.
Bernard McMahon, 3d Ward.
Dr. J. A. Kirkpatrick, 3d Ward.
A. Cohen, 3d Ward.
Dr. J. S. Crowe, 32nd Ward.
Dr. Chas. F. Friend, 29th Ward.

"La Follette says that party ties are vanishing. So are the collars."—Philadelphia North American.

IF

Mary Quinlan Laughlin, to whom we are under obligations for many beautiful and stirring poems published in the Christian Socialist, has just published in leaflet form a striking poem entitled "If," which deals with capital and labor, war, the white slave traffic, woman suffrage, etc., in an interrogative, suggestive manner. It is printed as a neat, four-page leaflet. Send 10c for several sample copies to the author, 171 Woodlawn avenue, Buffalo, N. Y.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—Lowell.

We Have Printed Both Sides

Readers of the Christian Socialist Alone Have Had a Chance To Consider Both Sides of the Barnes and Carr Cases

"Let the dead past bury its dead." As much as the circumstances will permit, in justice to the Socialist movement and party, we propose to let the oderiferous Barnes case lie buried among the drifted leaves of the year 1911. But the notorious case can never be fully buried nor its stench wholly removed while either Rev. E. E. Carr or Thomas J. Morgan remains officially branded and excommunicated for exposing the offenses for which Barnes was removed from office.

It is a singular thing that in a matter involving so much to the Socialist Party, occupying so large a part of the time of various committees, costing the party thousands of dollars, resulting in the expulsion of the accused National Secretary from office and his successful accuses from the party, not a single Socialist paper, except the Christian Socialist has made the slightest attempt to give the comrades the truth by printing BOTH SIDES, and all except this paper refused to permit the comrades to learn the truth through their columns. A one-sided statement is purposely and essentially a false statement. Official intimidation was evidently the reason for this peculiar condition in most cases.

We desire to call the attention of our readers to the indisputable fact that ONLY THE READERS OF THE CHRISTIAN SOCIALIST HAVE EVER HAD A CHANCE TO HEAR BOTH SIDES OF THE BARNES-CARR CASE, THEREFORE, THEY ARE THE ONLY ONES THAT CAN RENDER A FAIR JUDGMENT.

First

We reprinted the letters of Hunter and Goebel from the November and December bulletins of 1910, which first attempted to destroy the Christian Socialist by a stab in the dark. But the very editorial which those letters condemned was refused publication in the bulletin, though Berger, Hillquit, Spargo, Hunter and Barnes were each and all written to requesting that the statement of our side be given in common fairness.

Second

The Christian Socialist published in full the infamously false report of the "Investigating Committee" and proved by quotations from the minutes of the investigation that their report was false. NO OTHER PAPER HAS QUOTED THE TESTIMONY IN THE CASE.

It is possible that, owing to the tremendous influence wrongfully brought to bear upon them by the Very National Executive Committee that should, for its own honor and the welfare of the party which it was elected to serve, have pushed the investigation instead of defending the accused, the "Investigating Committee," composed of Maurer, Hogan, Millard, Germer and Ameringer, were so blinded by prejudice that they could not see the truth in the cases of Carr and Morgan; but when they accused old Mother Jones of blackmail by stating that Barnes had paid her the money the second time "under duress," they deliberately falsified their official report to the comrades; for each one of them had seen two letters from Barnes, which he admitted as genuine, in both of which—dated long after the time he testified to having paid the money, he acknowledged the debt and promised to pay. Those letters are both a part of the evidence which the Committee refused to print. And men that will deliberately falsify an official report cannot safely be trusted by the party.

Third

When the Press Committee and the Grievance Committee of Cook County made their report, we printed it all—then showed its falsehood and injustice.

Fourth

We reprinted the editorial from the Chicago Daily Socialist, inspired by the Barnes clique, which could not even tell the truth about the number of members in Cook County local but grossly exaggerated for effect, and our reply was seen only by readers of this paper. The Daily Socialist has persistently refused to print our side of the case, whether presented by individuals or by the official endorsement of ward branches of Chicago or locals outside.

Fifth

The Arbeiter Zeitung editorial was eagerly given space by the Daily Socialist, though our statements were refused; and we reprinted the Arbeiter Zeitung article and replied to it.

Sixth

We reprinted and replied to the vile editorial in Hope, and also to that in the Social Democratic Herald. But these papers were all hermetically closed against our side of the case.

Seventh

And, finally, we printed the twisted report of the N. E. C. concerning the case of Keep against Barnes and printed the affidavits in the case presented at the trial to show that the committee's official report was false.

If the report of the N. E. C. had been true it would have been a crime against Barnes and against the Socialist Party to put him out of office. Barnes' removal from office under charges vindicates his accusers and utterly condemns every member of the old N. E. C. (three of whom yet serve) for their false charges against Morgan and Carr in that report. When they charged Morgan or Carr with bringing Jean Keep to Chicago and uncovering a "fourteen-year-old" scandal, each member of the committee knew that he lied; for not only Jean Keep's affidavits, but Barnes' own testimony showed beyond the possibility of a doubt that he brought her to Chicago at his own expense, placed her in the National office under an assumed name, overcharged the party for her services, and acknowledged her as his wife (and her child as his) on at least two occasions. In the face of all this the N. E. C. falsified its report and tried to damn innocent men with the infamy of their own pet scoundrel.

No other paper ever printed the testimony in this case. And it was only because the other papers were afraid to print the evidence that these committees dared to lie as they did in official reports directly intended to deceive the party and keep it in the dark.. These Committees, like Taft, believe that the party should be ruled, not by a fully enlightened membership, but by "a representative part" of the membership—especially while they are in office.

To falsify an official report is treason to the party and a criminal act in itself, and these men will have to face the record they have made.

It will be forever impossible to get within a thousand miles of the truth with reference to these cases that have shook the party for the last year without reading the Christian Socialist. With this paper and a genuine copy of the minutes of the "investigation" of last spring, and of the Barnes-Keep trial, the future historian will be able to get a fair idea of the revolution for better things that was begun by our departed Comrade Brower, Mother Jones, Miss Flaherty and others, and which was continued by Thos. J. Morgan and the editors of the Christian Socialist.

The Shoaf case has since come to add emphasis to the vital importance of the kind of agitation we have carried on during the past year. And for the protection of the innocent, inexperienced daughters of the Socialist movement, as well as for the protection of the good name and success of the cause itself, we hope every clean, honest man and woman will stand up stronger than ever for the highest standard of character among our party officials, lecturers and organizers.

WHY WE DID IT

In making what we hope will be our last extensive reference to the Barnes-Carr case, we desire to state again the motives which have inspired our battle in this connection:

It is vastly more important to the cause of Socialism to have glaring evils within the Socialist party condemned and removed by Socialists than to condemn the evils in capitalist parties or in capitalism itself. No defender of Barnes who knows the testimony in the case can honestly dispute that it would be useless and hypocritical to deny that the Socialist party favors freelove, if such a notorious libertine had been continued in office after his exposure.

We have served the party by ridding it of a chief official who was a limitless disgrace, and in his place now sits a man whose personal life and record have been of an exceptionally noble character. We do not claim all the honor for this. Our dead comrade Brower—beautiful, true and brave, Mother Jones, Miss Flaherty, Thos. J. Morgan and many others have nobly helped. But as those who most resent the disturbance of their favorite freelove official have heaped upon us an extra measure of persecution, and as the editor of this paper has been singled out for especial misrepresentation and unjust punishment, we will not shirk sharing the honor and responsibility of what was done. Any one who wants to may charge the **Christian Socialist** with being chiefly responsible ultimately for the honorable and happy change that has occurred in the national office of the party. And if ever another such occasion should arise we will not fail to furnish equal proof of our continued loyalty to the party.

One of the interesting sidelights of this notable case is that, in the very offices of the Socialist papers that have condemned us, men who have persecuted us most bitterly for doing what we did **have cited the expulsion of Barnes from office as a proof to strangers that the party does not stand for freelove. EXACTLY.** Then do not blame us for assisting the party to make such a needful and convincing demonstration of its cleanliness and honor. Even our bitterest opponents thus acknowledge the priceless service we have rendered to the party.

Another noticeable result of this agitation is that certain persons, who do not believe in nor practice monogamy, that until lately were prone to say things in the homes of the people and in public which were calculated to leave a smirch upon the name of Socialism, have not recently been distinguishing themselves in that manner. May their reformation be deep and lasting!

Such noticeable improvements in the national office and among the workers is not to be despised. We are grateful to have had a part in it, and should be honored, not punished for this service to the cause.

And there is no doubt that such improvements will continue; that the party will more and more sluff off the evil excrescences that have naturally fastened to it while it struggled for a footing in the morass of American politics. Now it is reaching a state and position of responsibility, and the house-cleaning of last year came none too soon. It must now face the keen eyes of a nation and stand the severest scrutiny on the questions of anarchy, freelove, religious freedom, free speech and honest dealing **within** the party, as well as upon its economic principles and program.

There is no question of the high honor, purity and integrity of the membership and principles of the Socialist party in general. Those who state that we have ever said that Socialism or the Socialist party stands for freelove know that their statement is "made out of the whole cloth." Such people oppose us because they object to our exposure of unfit officials. If we did not know that Socialism is essentially noble and righteous, we would not be spending our lives impoverishing and enslaving ourselves to spread the Socialist propaganda. We have given our all to the cause and shall be faithful to the end.

But Remember

But remember, comrades, while Rev. E. E. Carr stands expelled from the Socialist party for exposing the proven corruptions of the exnational secretary in the national office, it will be extremely difficult to stop the mouths of those who accuse Socialism itself of corrupting tendencies. **The honor and reputation of Socialism is in the hands of Socialists.** And consistency demands that Comrade Carr be restored to membership or that Barnes be made national secretary again. The expulsion of Barnes under charges, published by Carr proves Carr's expulsion from the party a standing disgrace to the party and a crime of its officials. And there is no way to prevent the enemies of Socialism making capital of these facts. For the honor of the party, Carr must be restored.

PROTESTS

A great many protests have been received from Socialist branches which we have not printed on account of lack of space. We thank all the comrades very much and wish they could get equally strong protests into the other Socialist papers.

Nineteen Protesters

Hutchinson, Kan., Oct. 8, 1911.

To the Branches of Local Cook County Socialist Party, Chicago, Ill.

That the per cent of loss of Socialist vote in Chicago from 1904 to 1908 was far greater than any other locality of any size in the United States, that Secretary Barnes resigned under fire, and that the "Chicago Daily Socialist" published an article by Wm. H. Watts a few weeks ago placing the blame on the Daily and leaders of the Chicago movement, and it was not denied by the Daily, is proof sufficient that the party leaders of the Cook County Socialist party are in the wrong and Rev. E. E. Carr is in the right.

Comrade Carr was expelled from the party because he used the **Christian Socialist** to expose immorality in the national office; and just so long as the Cook County Socialists refuse Carr's coming back into the party, it is evident that they stand for immorality; and just so long as the rest of the party over the United States allows Rev. Carr to remain out of the party, it **can not meet the charge of immorality** made against the party.

But the Cook county comrades can redeem the good name of themselves and the whole party by admitting Comrade Carr back into the party.

The Socialists of Chicago and those over the rest of the country have a great work to perform in the future, but neither can hope to attain to their desired ends if they refuse Carr admittance back into the party.

For the good name and welfare of the party and justice to Comrade E. E. Carr, we ask that you admit him back into the Cook County Local.

F. M. Truax.
F. W. Johnston.
J. W. Woodall,
D. N. Koontz.
Pat McLaughlin.
W. W. Tamplin.
L. C. Tinsley.
B. C. Young.
G. S. Young.
Dayton E. Pierson.
L. F. Norris.
W. B. Dean.
L. U. Keckler.
E. D. Glathart.
D. W. Kent.
Mrs. E. A. Kent.
Mrs. Blanche Humphrey.
A. C. Humphrey.
J. D. Lyon.

SALEM COMRADES FIRE HOT SHOT

Salem, Ore., Oct. 22, '11.

In as much as we believe that Rev. E. E. Carr has been grossly and shamefully wronged by his expulsion by Local Cook County, from the Socialist Party, therefor be it resolved that we, members of Salem Local of the Socialist Party of Salem, Ore., do hereby express our most emphatic disapproval of said action of Local Cook County. And whereas we believe that Comrade Carr was fully justified by the situation and actual conditions existing in the office of the National Secretary, in doing and saying just what he said and did; therefor be it resolved that it is the sense of this Local that Local Cook County reinstate Comrade Carr to membership in the Socialist Party without delay. And whereas we believe that the N. E. C. has, through the whole Carr, Barnes, Lewis, Hudson affair done their utmost to whitewash Barnes and the others, notwithstanding the fact of the evidence of their guilt.

Therefore be it resolved that we express our emphatic disapproval of the action of the N. E. C. And whereas concerning a certain letter of "Protest" signed by the employes of the National Office, which we see in a recent issue of the "Chicago Daily Socialist." We believe said letter is an effort on the part of the guilty parties and others who are standing "pat" with the N. E. C. in order to hold this job, to shift some of the shame and disgrace on to some of the innocent employes. We wish Sec. Work to understand that we think that it would be much more honorable for him to take the chance of getting the ill will of the N. E. C. and of losing his job than to stand pat with the guilty in this disgraceful affair and throw dust in the eyes of the members of the party. And be is resolved that it is the sense of this local that the secretary send a copy of these resolutions to Local Cook County, The Daily Socialist, and the **Christian Socialist.**

Allan Hutcheon, Sec.,
Salem, Ore., Local.

WACO, TEXAS WOMEN

We, the undersigned comrades, ask publicly for the reinstatement of Rev. E. E. Carr back into the Socialist party.

Mrs. M. E. Jackson, 70 years old, niece of Stonewall Jackson.

Mrs. Ella Taylor, the great-grandniece on the mother's side, 66 years old.

Myself, a Texas woman.

Keep such men as Barnes in the rear.

Mrs. M. A. Spurgeon,
Waco, Texas.

Bogard, Mo.

I wish to express my approval and appreciation of your course in exposing the corruption of high party officials, and to register a protest against your own unjust treatment. However, all's well that ends well, they say, and you're certain to be reinstated in time.

B. F. Powers.

WHERE UNCLE SAM RUNS A BIG RESTAURANT

Selected by Edwin Markham for the Chicago Examiner

In "Panama: The Canal, the Country and the People," written by Albert Edwards and published by the Macmillans, we get news of Uncle Sam's strange adventures in business enterprises. Here are glimpses of them:

"We are more or less used to people who demand government ownership of railroads. Once in a while some one aggressively suggests that our municipalities wipe out the shame of their slums by building model homes for the workers. We have heard that Munich and other foreign cities have done so successfully. But as yet no one has suggested that the government should feed the people.

"If you visit the Isthmus you will eat at a government table. Not content with managing the transportation, not satisfied with being a landlord, the Isthmian Canal Commission has become a restaurant keeper, waiter and cook. The cost of running the messes for 'gold,' European and negro employes during the six months ending December 3, 1909, was over $700,000, and the receipts and expenditures practically balanced.

"No private contractor in the world feeds his employes as well as the Isthmian Canal Commission. There are very few of the employes who ever ate better meals, slept in cleaner, more comfortable beds, or amused themselves in more wholesome clubs than those furnished by the government.

"Along the same line of paternalism—but of more fundamental significance—is the governmental attitude in its industrial relation to the labor force. Of greatest importance to the working man is the frank recognition and encouragement of labor unions. A Socialist administration could not be more cordial to organized labor.

"Of greatest importance to the wives and children of the men is the full recognition of employer's liability for accidents. Dynamite is used in greater quantity than anywhere else in the world. The government goes much further in its effort to prevent accidents than any private employer ever dreamed of doing.

'The more one stays here, the more one realizes that the Isthmian Canal Commission has gone further toward Socialism than any other branch of our government—further probably than any government has ever gone.

"Colonel Goethals' first annual report (1907) is largely given to a description of how pitifully 'individual initiative' has fallen down. Contracts had been advertised according to tradition. The few bids which had come in were insanely exorbitant or utterly irresponsible. The dilemma was plain—either to give up the canal or to try to dig it without 'individual initiative.'

"The canal was a political necessity. So we were launched on the hare-brain experiment of doing the biggest constructive job in history without the incentive of profits. And lo! it is succeeding.

"The idea that the only way to get the best work out of a man is to give him a money interest in the profits of the concern is certainly the very nubbin of our theory of business. It is disproved every day on the canal zone.

"A high official of the steel trust who was recently in the zone repeatedly expressed his admiration of a certain young mechanical engineer. It was common talk that he was trying to buy him for Pittsburg. This young engineer's particular genius lies along the line of shop-economy.

"'What?' I cried when I heard it; 'economy on a government job?'

"Yes, economy. He had done marvels in reducing shop costs. And he did it without the incentive of sharing in the profits of his economies.

"If you stay long enough at the Isthmus to get really acquainted with the men, you will find that no word is more frequently used than this word 'economy.'

"The reduction of the price of meat has been gradual, but consistent, during the past year. On January 17, 1909, porterhouse steak cost 29 cents a pound at the commissaries; on February 1 the price was reduced to 27 cents; on May 30 it was selling at 25 cents a pound, but as soon as the new meat contract went into effect the price was reduced to 22 cents, and it remained at 22 cents until February 1, 1910, when it was reduced to 21 cents.

"One cannot be long on the canal zone without beginning to look around for the Socialist in the woodpile. The natural inference from these varied collective activities is that some or all of the commissioners are 'tainted with Socialism.' Nothing could be more untrue. They are technical men, little interested in political philosophy.

"All this practical operation of methods which our responsible editors and college professors call the vagaries of utopian dreamers has arisen out of grim necessity. The commission was not persuaded to take up 'municipal trading,' 'government ownership of railways,' nor the manufacture of ice cream and apple pies, by the arguments of the 'Fabian Tracts,' but because of the logic of events. The necessities of the situation forced them to experiment in methods which have long been advocated by Socialism. The marvel is that, even under the administrators unfriendly or indifferent to Socialism, these socialistic experiments have succeeded—without exception."

THE PROSY ROMANCE

Is a novel in which a lady school teacher and a rich bachelor discuss economic, political and religious questions. This book, in extra nice cloth binding, will be sent to any address for 35 cents; in heavy blue paper binding, 25 cents.

The Author, T. F. Sproul, 311 E. Eighth street, Topeka, Kans.

THE CHRISTIAN SOCIALIST

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Rev. Edward Ellis Carr

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◆

HELP COMING

Mr. Arthur F. Moseley, of New York, has been secured as Business Manager and Editorial Assistant of the **Christian Socialist.** He begins work this week. Further announcement will be made soon. If you receive a letter from him meanwhile, this notice is his credential. Heed his words.

Self-seekers may squirm, fools may rave, hypocrites may froth at the mouth, libertines may gnash their teeth, and traitors may plot our ruin, but the CHRISTIAN SOCIALIST **will continue to keep** THE WHITE FLAG OF SOCIAL PURITY **flying by the side of** THE RED FLAG OF WORKING CLASS REVOLUTION.

The early Christians were subject to the same kind of temptations in ancient Greece and Rome that Socialists are under modern capitalism. Paul wisely said to them, and his words reverberate down the ages with added force to us: **"Make not your 'liberty' a cloak (or excuse) for laciviousness."**

We must go forward and upward out of economic bondage to purer, nobler manhood and womanhood, not backward to the gutter and the habits of beasts.

CONFERENCE AT BUFFALO

The Seventh General Conference of the Christian Socialist Fellowship, which convenes at Buffalo, N. Y., April 25-28, is of unusual importance for several reasons:

1. The meeting of the delegates for fellowship, to hear the reports and to transact needful business.
2. The program of the Conference and the addresses of the Fellowship speakers at the various churches will reach thousands with the glad, good news of Christian Socialism.
3. Proposed changes in the constitution are to be discussed and voted on.
4. The determination of Comrade Ward not to stand for re-election requires the selection of a new General Secretary.
5. The seat of the Conference, the great and thriving city of Buffalo, only a few miles from Niagara Falls, adds importance and attraction to the meeting.
6. The discussion of Fellowship plans during the campaign of 1912 and of the opportunity before the organization during the next few years of thrilling agitation in America will be of exceptional importance.

Every center should send delegates.

THE FELLOWSHIP CONFERENCE

The conference is coming on apace. How many delegates is your center sending to Buffalo? When do they expect to arrive, and how? Let us know or we may not have breakfast ready. How long are they going to stay? We must know, or we may run short of provisions. Get busy, comrades, and write us about it.

W. P. Greatbatch, Sec'y.
Main and Ferry Sts., Buffalo, N. Y.

TILL 1913

All new 50c subscriptions received from now until June 1st will run till Jan. 1st, 1913. This is your chance to get new subs. The sooner you get them the longer they will run. This offer is not good for renewals, because it is less than the cost of the regular edition. It is for new subscribers only. See our Bargain Offers in last issue, page 8. Quick action now brings the greatest results for the campaign of 1912. That's the object, therefore, please hustle for a club of new subs at once. See renewal offers also.

LORIMER VINDICATED

In spite of the testimony of four men who confessed that they had received $1,000.00 each to vote for Lorimer, and in spite of considerable corroboratory evidence, the Senate has "vindicated" Lorimer. A "Linotype or Two" squib in the Chicago Tribune hits the matter up thus:

"In ruder days, a long while back,
The pot declared the kettle black;
But now, more prudent and polite,
The pot declares the kettle white."

WOODROW AT MARLOW

Marlow, Okla., April 1, 1912.

Comrade Thomas W. Woodrow of Hobart, Okla., secretary of the Christian Socialist Fellowship for Oklahoma and New Mexico, has just closed a series of lectures here. We, the members of Local Marlow, called Comrade Woodrow here to divide time with one W. F. Lemmons of Tyler, Texas, in a series of lectures on the "Evils of Socialism," but Mr. Lemmons when he came and began his lectures denied Comrade Woodrow the privilege of using any of the time and occupied the whole time himself trying to prove that Socialism is atheism, infidelity and anarchistic in teaching and principle. We put the proposition square up to Mr. Lemmons to prove his assertions in a joint discussion with Comrade Woodrow and he refused to affirm any of his assertions. Then we put several propositions up to Mr. Lemmons, Comrade Woodrow affirming and also taking the negative in them. Mr. Lemmons flatly refused all of them. We then rented the opera house, announced for Comrade Woodrow there the next night and he gave us six lectures on Socialism from a Bible standpoint, while his presentation of Marxian Socialism was so clear that a child could understand. Such logic we never heard before. He is an intellectual giant, a theologian such as never was heard here before. There was an intelligent Comrade here who was an infidel and did not believe the Bible. These lectures by Comrade Woodrow turned him to a staunch believer in the Good Book. The meeting announced for Comrade Woodrow at the opera house carried the crowd with him; over five hundred attended Comrade Woodrow's lectures, while forty-seven was the size of Lemmons' audience by actual count. Comrade Woodrow conducted himself here elegantly; he is a gentleman and a Christian man, liberal, courteous and kind hearted. We learned to love him during his short stay with us. Any local in the United States would gain friends for Christian Socialism if they will employ Comrade Woodrow for a series of lectures and Bible sermons on Socialism. We, Socialists of Marlow, recommend him to all Socialists as being a worthy, clean and deserving brother and a staunch teacher in economics, Marxian and Christian Socialism. We will use him again soon.

We are your Comrades for Christian Socialism, the Socialism of both Marx and Jesus Christ, and for the Kingdom of God on earth.

T. N. Pritchard, Sec'y Local Marlow.
Committee on Propositions, G. C. Zachary.

ANTI-VICE CONVENTION

A state convention called by a large number of physicians and reformers will convene at Bloomington, Ill., April 14-16, to consider means of preventing the traffic in girls and how to deal with the brothels and the social evil in general. All who are interested in reducing and destroying these evils are urged to attend.

THE PROSSER SPECIAL

The Prosser Special speaks for itself. Read the two great articles in it, the S. S. lesson and the thrilling short story, and you will say IT IS GREAT PROPAGANDA FOR THOUGHTFUL PEOPLE.

Distribute all of them you can at church doors and at homes. It is good for people of every creed.

Also get your branch to order a big bundle. There is nothing more effective for propaganda.

Quit putting out cheap, weak, hurtful literature. GET THE BEST.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

GENERAL SECRETARY'S PERSONAL APPEAL

The Fellowship has asked for very little in the way of financial assistance during the past year. No call for money for us has appeared in the Christian Socialist for a long time. We have asked our members to pay their dues and we have written a number of people for monthly contributions and the failure of all but a few to lend a hand in carrying the burden has been disappointing and humiliating.

Last year the General Secretary, realizing the vastness of the field before us and the necessity for a larger work, and believing in the ideal the Christian Socialist stands for, planned a great work and undertook to accomplish it. We have not been disappointed in the results as far as we have been able to go in the execution of these plans, but lack of funds prevented our achieving the results that were possible.

We have had a successful year's work; but it has involved us in considerable indebtedness. We are about to close the Fellowship year with a bad showing on our books, unless help comes from somewhere.

The printer should be paid. The General Secretary has worked for a long time for almost nothing. He ought to be paid a little.

Comrades, all have not stood by this work that should and I do not understand why; the majority of the members on the "active" list do not pay dues, though we send them statements. Only a very few responded to the call for monthly contributions. The last lot of statements sent to members in arrears did not bring in enough to pay expense of sending out statements.

Now, if you want the Fellowship saved and the good work to go on, you must give it some money to pay its debts and some more to do business with. I think you will allow me to put this in a direct, personal way. I have given three years of my life to the Fellowship work, covering most of the United States in that time and reaching, through the general work, many thousands of people. I never worked as hard before. I have sacrificed continually until neither I nor my family have money or anything else that we can sacrifice. It has left us stripped of material things. I think every member of the Fellowship and many who are not members know that I have done my best and labored not in vain.

But, Comrades, I decided sometime ago to give it up, because I have reached the limit and cannot do this work without money.

It seems to me that a word directed by me to the many who know me and who are interested in the great work of the Fellowship ought to bring some response, and I therefore make this personal appeal to all to send something NOW, so that we may close the Fellowship year this month with all bills paid and something in the treasury for the next General Secretary to work with.

Comrades, it is a perfect ideal; the cause is the noblest; if you appreciate the beauty and value of the one and the importance of the other, send as liberal a contribution as you can and send it without delay. The splendid results of the work which has incurred these bills, are worth far more than the money necessary to pay in full.

Hoping for a response that will cause us to rejoice, I am as ever,

Your Comrade in the Great Struggle,
Wm. A. Ward, General Sec'y.
709 Blackwelder Bldg., St. Louis, Mo.

THE FELLOWSHIP AND THE PARTY

There are some who do not understand the close relation of the Christian Socialist Fellowship and the Socialist Party. Christian Socialism in this country and Christian Socialism in Europe (except where the Fellowship has been started), are two different things. The Fellowship has no connection with the so-called Christian Socialist parties of Europe and never did. It bears no resemblance to them.

The Fellowship is fully committed to the International Socialist movement and stands for every principle and truth that is essential to Socialism. It teaches the philosophy of Socialism, advocates political action and endorses the Socialist Party.

The national officers are party members and the secretary of every Center is a member of the Party. Our workers are everywhere loyal to the Party, and the Centers co-operate with the locals.

Ours is not another kind of Socialism, nor another movement. It is one among several manifestations of the Socialism that is developing in many departments of life, a branch of the one movement.

Wm. A. Ward.

WOMAN AND HOME

Said a man to a woman textile worker with whom he was discussing the question of suffrage for women, "You shouldn't mix up with politics. Your place is at home."

The weaver measured the man with steady eyes, and replied, "Then why doesn't the Harmony Mills pay my husband enough to keep me there?"

There was no answer. The man walked away.

GOUGED

A very instructive and impressive booklet by Charles Edward Russell showing the frightful increase of poverty, insanity and crime and clearly presenting Socialism as the only remedy. Russell is one of the most facinating Socialist writers. Price 10c each; fifteen copies, $1.00; 100 copies, $500. Order of the Christian Socialist.

A DISGRACEFUL AFFAIR

A dispatch in the New York Call, March 9, states that at a meeting in Portland, Ore., 300 Socialists jeered General Baden-Powell until he was compelled to quit speaking, and the meeting broke up in disorder. A riot call for the police resulted in several arrests.

What makes the conduct of these "Socialists" peculiarly reprehensible is that General Baden-Powell was on the defensive. He had heard of the opposition of some Socialists to himself and the Boy Scout movement, and, while he might have ignored the opposition, he manifested enough respect for the Socialist movement to try to show wherein he considered their opposition foolish. He was only allowed to deliver the following paragraphs before "pandemonium reigned":

"Because a man has been a general in the army it is no reason, so far as I can see, why he should not also be a good citizen. At least, I resigned my military career seven years before I would have finished my term of service, which would have entitled me to retirement under a good pension, because the Boy Scout movement attained such magnitude that I felt it my duty to devote all my time to it. Since then I have been conscientiously endeavoring by my life to atone for my army career and to prove that I have in me qualities of good citizenship.

"The Socialist antagonism to the Boy Scout movement in the west is founded on lack of knowledge as to the motive of the organizations and the purposes of the movement. I met with some opposition from eastern Socialists, but every man who opposed it so strenuously some time ago, now favors it just as strongly.

"William Watson, the noted Socialist publicist, has asserted that whatever the Boy Scout proposition may be, it certainly is not antagonistic to Socialism."

Some of those who created this disturbance may vote the Socialist ticket, or even hold membership in the party, but it is certain that such a mob of howling hoodlums can not be real Socialists; for it takes a certain amount of intelligence and fair-mindedness to become a Socialist. A "Socialist" who will not give his opponent a fair hearing is decidedly unsocialistic.—W. H. W.

YOUR LETTER OR MANUSCRIPT

A great many letters come to our office—hundreds of them—which it is impossible for us to answer on account of lack of editorial help. The time and strength of one man is utterly insufficient, with the multitude of things that must be done to get the paper out, for Mr. Carr to answer one in ten of the letters addressed to him.

The letters about subscriptions, books, cards, bundles, and all routine business matters are promptly attended to by clerks, who can not assume editorial responsibility to answer the communications addressed to the editor.

Your letters are gratefully received. They cheer our hearts and often furnish excellent suggestions; and when they are not answered, please do not charge it to lack of appreciation on our part but to the impossibility of one writing to so many.

And always retain a copy of your manuscript, lest it be lost.

The Socialism of Jesus

A Lesson Learned By Discipulus

Twenty thousand of this Beautiful, interesting and instructive special edition have already been sold, and there were Fifteen Thousand copies of this great article sold in booklet form—making Thirty-five Thousand in all. We have the matter plated to reprint the booklet; but our main desire and the chief object of Comrade Weeks, the author, is to get this convincing article in the hands, minds and hearts of as many people as possible, therefore we will hold the forms of the special edition of the Christian Socialist containing "The Socialism of Jesus" for a while, and anyone wishing a bundle of these helpful papers may have them at the usual price: one cent per copy in bundles of ten or more; 500 copies, $4.50; 1,000 copies, $8.00.

When the booklet is printed, the special edition of the paper will go out of print and can not be had. The price of the booklet will be 10c per copy; 50c per dozen; $3.00 per hundred. Better get bundles of this great special edition now at 1c per copy (and less for the larger bundles).

This special edition also contains Rev. Eliot White's striking, charming article, "The Carpenter's Interruption," which is thus thrown in for extra good measure. If you want these papers order soon.

THE ESSENTIALS OF SOCIALISM*

The Essentials of Socialism, by Ira B. Cross, Ph. D., is a neat little book which justifies its title and will prove of great value to the advocate of Socialism as well as to the investigator who is too busy to read the great text-books of the Social-Democracy, as Mr. Cross has stated the claims and doctrines of Socialism plainly, concisely and fairly, and in addition has given a brief mention of such arguments against the Socialist position as have any weight. The prospective propagandist of Socialism will here find the principal objections to Socialism marshalled before him so that he can prepare himself to meet them.

While Mr. Cross speaks neither for nor against Socialism, and seems more favorable than otherwise, there is one serious error that he makes in speaking of Christian Socialists. After dividing Christian Socialists into two groups: First, "Those who preach to both employer and employe the doctrines of 'Love ye one another' and 'Do unto others as ye would that others should do unto you,' with the object of bringing about better industrial and social relations," and, second, "Those who believe that the ideals of Christianity can be realized only under a regime of Socialism," he says: "Neither group as a rule advocates any of the fundamental principles of scientific or Marxian Socialism, or believes in the organization of a political party to carry out the ideals of its members." This is incorrect. The second group, which is the only group of Christian Socialists of any importance in America, are mostly members of the Socialist Party and teach the Economic Interpretation of History, the Labor Theory of Value, Surplus Value, the Class Struggle, and the Co-operative Commonwealth through Political Action. They are, therefore, true Marxian Socialists.

Two or three criticisms of the teachings of Marx which Mr. Cross makes will be disputed by many students of Marx, but they are too technical for discussion in our limited space.

The following fair statement of the position of Socialists in regard to religion and the family is something which we can gratefully indorse. It is undoubtedly the true position of Socialists generally the world over in spite of a few who represent nobody but themselves:

"The prevalent conviction that Socialism is atheistic is due, no doubt, to the fact that a large number of Socialists oppose, not religion, but the activity of the Church in behalf of the interests of the capitalist class and in opposition to economic and political reform. Nor is Socialism opposed to the home and the monogamous family, although a few radical and eccentric Socialists have expressed ideas to the contrary. The Socialists hold that the home is being broken up because of the industrial and social conditions which prevail under capitalism."

Some criticisms of the Socialist movement which Mr. Cross makes should be taken kindly by Socialists, and we should try to do more and better constructive thinking, and not depend too much on theory and rhetoric in our propaganda.

At the close of each chapter is a list of authorities cited for reference which will be found very useful to the student.

Wm. H. Watts.

TWO PROPOSITIONS

1. Send us lists of picked names of men and women, with 5c per name, and we will send to their individual address a bundle of six assorted samples of the Christian Socialist including two of our recent special editions. As we have to address the wrappers for these, it is a very great service for so little money. Send the names of preachers and teachers upon separate sheets plainly marked.

2. Send us the money—all you can spare—and we will send (for each 5c you remit) six assorted samples of the Christian Socialist to a minister of any denomination you prefer. (We have the year books of the various churches with the names and latest addresses of the ministers.)

These two plans afford you a chance to use your campaign money to the best possible advantage. Begin now. Better circulate these papers now before the old party excitement and prejudice rises too high. Now is the time to strike. A dollar spent now for campaign material is worth two spent during the last exciting months before election day.

WORLD'S MAP TO CHANGE

Hudson Maxim, the inventor, declares that eventually there will be only three countries in the world.

"Some time ago, in talking with Lord Wolseley, he told me that in the future there would be only two countries in the world, and those would be China and the United States," says Mr. Maxim in an interview published here today.

"Now, I want to say something stronger than that. In a very short time there will be only three countries in the world, and they will be the United States of Asia (including Europe), the United States of Africa and the United States of America.

"Look at the world's progress in the last 150 years. See what Japan has done in 50 years. Then imagine what is the future of the new Chinese republic with its 400,000,000 people!"

Towne Foresees Big Wars

The immediate future of the world promises big wars, in the opinion of Charles A. Towne, former United States senator from Minnesota.

"Even our own country can't boast much of its peace proclivities," he said, "considering the way it has treated the United States of Columbia, in the Panama matter. Germany and England are in exceedingly sensitive relations just now, and so are Japan and the United States. China, too, may soon fall into a state of absolute anarchy, and there are bound to be clashes if it comes to dividing China up among the powers.

"We have done a dangerous thing in building the Panama canal. Germany, France and England are all seeking the Pacific markets. We are shortening the route to the Pacific for these countries by 2,500 miles by building this canal. I hope there will be universal peace before the canal is opened. The world is in a solemn situation now."

GOSSIP IN THE PANTRY

The Cabbage bowed her queenly head,
  The Ham boiled through with rage,
The Salt ran down the cellar
  For counsel with the Sage;
The old Potato winked his eye,
  The Pepper sneezed a tear,
The Ginger burned up with disdain,
  The Corn pricked up her ear,
The Steak alone in sympathy,
  Did smother back a scoff,
The Eggs were so much mortified
  A dozen scrambled off.
The entire pantry neighborhood
  Seemed to be all awry;
The naughty Cold-Sliced Tongue had told
  A Concentrated Lye;

—McCall's.

Before trying to run the steam-roller over the hat in the ring the Taft managers will do well to test the explosiveness of what's under it.—Cleveland Leader.

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*"The Essentials of Socialism," by Ira B. Cross, Ph. D., $1.00 net. The Macmillan Co., New York.

International Sunday School Lessons

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LESSON FOR APRIL 21

The Appointment of the Twelve

Mark 3:7-19. Matt. 10:2-4.
Luke 6:12-19.

GOLDEN TEXT:—Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit. John 15:16.

We now arrive at a point of tremendous import in the growth of Christ's revolutionary movement. Jesus had carried on, from one end of his country to the other, the work of agitation and education for the space of about two years; hundreds of people had become his disciples without very definite views of what discipleship in the school of Christ meant; dark and ominous clouds of bitter opposition were gathering thick and fast and the hour had struck for a more definite form of organization and training. Trusted leaders must be selected and trained, and the constitution of the new social order announced. Hence the appointment of the twelve apostles and the deliverance of the "Sermon on the Mount."

It was a solemn moment. It was the beginning of the end of the complete and final separation of Christ and his movement from Judaism and its leaders. Much depended upon the selection of proper men to lead in the new movement and the formulation of the planks in the constitution for the New Kingdom. Jesus seems to be fully conscious of this, for he spent the preceding night alone and in deep meditation and prayer, Luke says: "That he went out into the mountain to pray; and he continued all night in prayer to God. Then when it was day, he called his disciples, and chose from among them twelve whom also he named apostles." Then followed the immortal utterance, called the "Sermon on the Mount," which is yet as far from being the law of the world as on the morning it was delivered. Before the leaders were selected and the platform announced Jesus spent a whole night in prayer and meditation! What thought, reverence and solicitude are here manifested by the Christ! May not the leaders of any movement, that seek to revolutionize and save society, learn an important lesson from this incident? Be it never so true and good a world-wide saving movement cannot afford to have at its front Godless, thoughtless and careless leaders. They must be the best of the rank and file, and they must be selected after due consideration and concern for the cause they are elected to represent. This was Christ's method and it is a good one for the Church and the Socialists to follow.

The Twelve Apostles

Who were the men Jesus selected with such pains and solicitude? By name they are called Simon Peter, and Andrew his brother; James and John his brother, whom Jesus called Boanerges, Sons of thunder; Philip and Bartholomew who is supposed to be Nathanael; Thomas, called Didymus or twin, and Matthew the publican; James, the son of Alpheus, and Thaddeus; Simon the Cananean or Zealot, and Judas Iscariot, the traitor.

All these men, except Judas Iscariot, were Galilians. Judas was a native of Judea. Simon Peter, Andrew, James and John were of the little village of Bethsaida. Matthew, James and Judas were probably residents of Cana or Capernaum. Nathanael was of Cana of Galilee. Thomas and Simon the Zealot were from unknown places in Galilee.

They were, so far as we know, all common working folk. Peter, Andrew, James and John, we are told, were poor fisher people on the lake of Galilee. Matthew was a tax-collector, a contemptible position in the eyes of the Jews. While it is not known to us exactly what the others did we are sure none were from the rich, professional and ruling classes. They were working people with the education, disposition and station of the working people. They had neither great social, political, ecclesiastical, financial not literary qualifications to recommend them as leaders in a world-wide movement. All they had were horny hands, rough exterior, poverty, hopes, aspirations and willingness—traits common to their class. They were, strictly speaking, Proletarians. Yet these are the persons Jesus appointed to extend and operate a universal social order of justice. It was a new social order of, for and by the poor toiling mass of Earth. Evidently, Jesus believed in and could trust the integrity and ability of the common people. Some of our present day statesmen and would-be reformers had better sit at the feet of Jesus and learn a lesson concerning the reliability of the common citizen to govern himself and the world.

That the disciples of Jesus, the leaders and general membership in the early church, were just common ordinary people is confirmed by Paul. In 1 Cor. 1 26-29 we read this: "For behold your calling brethren, that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that He might bring to naught the things that are; that no flesh should glory before God."

Such, in epitome, is the history of every genuinely revolutionary movement down the ages. Of necessity they have grown out of oppressive social conditions and first appealed to and found support among the dispossessed and socially damned. Every religious, political and economic movement of world-wide pretentions has started among and stood for the poor and enslaved. This was true of the Mosaic and Christian movements; of the German and English Reformations, and now the Socialist Movement. The Socialist movement is primarily an economic and political movement, inspired by a profound sense of social justice, for the down-trodden of the earth. It is a working-class movement with the emancipation of all mankind as its ultimate goal. Like the Christ movement it is not strange that it appeals first to the workingman of the world; that its membership, leaders and preachers are common working folk, and that few of the rich, wise and mighty are called into its ranks. It is a democratic movement with profound faith in the honesty and ability of the common people to govern themselves. It has all the faults and virtues common to every workingman's movement in history. If true to the class of and for which it was born all the gates of hell shall not prevail against it.

The Purpose

The purpose for which the apostles were appointed is very evident. Mark says "that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons." The Golden Text, which is an utterance of Jesus to these men on the eve of his death, says: "Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit." In Matthew 10 we read: "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. These twelve Jesus sent forth and charged them saying—As ye go, preach, saying: the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the leper, cast out demons; freely ye have received, freely give." And the last reported command Jesus gave these same men is: "Go ye, therefore, and make disciples of all nations—teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the consummation of the age." See Matt. 28:16-20. Mark 16:14-20.

If these and similar passages, are a criterion of judgment then these men were not called to be bosses, but leaders; not to soft ecclesiastical positions but to arduous and self-sacrificing work. Their business was not to lord it over the common herd and there is no evidence that they ever did. They were brethren among brethren. Their leadership was a leadership of fitness and character and not of arbitrary authority. Their selection was not a matter of friendship, personal relation and favoritism but of mental and moral aptitude. The "Apostolic College" and the "Apostolic Church" was a democracy in which the greater served the lesser and the strong bore the burdens of the weak.

The "Twelve" were chosen for personal special training, to evangelize and convert the world to the program of Jesus and to organize them into a society that should ultimately supercede Mammonism. They were to go into training to succeed Jesus in the gigantic task of founding the new kingdom. Their mission was precisely the same as the mission of Jesus. They were to educate, convert, heal, feed and clothe the people, and organize the world into a successful revolutionary movement. They were to teach and preach the same "Good Tidings to the poor," convert and organize the people on the same basis and establish the identical "Kingdom of God and His justice" as advocated by Jesus. With great purpose of heart and with more or less clearness of thought they accepted this calling.

It is evident that the mission of Jesus and the mission of the Twelve was precisely the same. That movement was an educational, religious, ethical, economic and political revolutionary movement. The acceptance then or now of the program of Jesus would involve a complete social change in the world.

The mission of the Church of Christ has never changed. It is the same yesterday, today and tomorrow and will ever remain the same till it is worked out in society. If there is an institution in existence today calling itself the Church of Christ that does not preach, teach and heal; that does not seek and work with conscious aim to establish the Kingdom of God and justice; that is not revolutionary; that has not an educational, religious, ethical, economic and political program that will express and meet the needs of humanity, that institution is self-deceived or it lies. By their fruits shall ye know them. Such an institution has no just ground for complain[illegible] men ignore and despise it. Neither should it be surprised if another movement, more true to the original purpose of Jesus and His Apostles, supersede it. The modern church must be true to Christ or suffer an eclipse. She must serve humanity, and not a privileged class, or perish.

Warning

Jesus did not deceive the Twelve nor the general membership with lying, flattering promises. He did not tell them he was calling them to popularity, ease or power. Nowhere did he attempt to mislead or raise false hopes by so much as an intimation that a man, by following him, could become rich, influential, a popular hero or rise easily and quickly to eminence. On the other hand, with almost brutal bluntness he commanded the rich and powerful to sell and forsake all if they would follow him. And he warned the Apostles to expect to be slandered, lied about, persecuted, abused, prosecuted, imprisoned and killed for their stand for righteousness. The only things he promised them were a good conscience, the approval and presence of God, ultimate victory of the cause they represented, final and great gain for all mankind and an immortality for themselves. There was not much promise in Christ's message for immediate social, commercial and political prestige for anybody. Jesus never said that it "paid in dollars and cents" to be his follower in a mammonistic order of society. Economic, political and social blessings will come to the Christian but only when they come to all mankind through the establishment of the kingdom of justice. Till then the righteous shall take their pay in poverty and stripes, while the wicked will take theirs in dollars and palaces. If you do not believe it read, Matt. 5:10-12; 10:16-40; John 16:1-4; 2 Cor. 11:16-33, and a few pages in the history of the world since the beginning of our Era.

Jesus and his apostles, and thousands of the early Christians, received the same treatment and came to the same end. They lived in poverty, were maltreated, falsely accused, unjustly punished and cruelly killed. Nothing is clearer than that they were out of joint with the social order of the world. They are not simply cranks, idiots, fanatics, pacific reformers, but un-